to Pahouin women, but it is certainly a geographical characteristic of the southern Cameroons, consequently, the textiles for sale are to a great extent those sold in Europe. Specifically African prints, such as "wax-prints," are dying out. Underclothes, stockings, and shoes reflect the sophistication that goes with wealth. The purchase of durable goods that go under the heading "Equipment," (bicycles, phonographs, pressure lamps) is another symptom, as is the changing demand for household articles. /35/ While the saucepan is still the basic kitchen utensil, enamelware is in strong competition with crockery and glass. Blankets are used everywhere, but the use of sheets is also on the increase.

A mere list of commodities shows the present-day importance of trade. The native populations have not always realized this, owing to their lack of inclination for it. They have not started businesses and have often left this to immigrants, coastal people long familiar with European ways, particularly the Bamiléké or "Haoussa," /Hausa/ who for their part have a solid trading tradition and great capacities in this field. The Boulou especially despise trade and refuse to have anything to do with it. Other Pahouin peoples are not so strongly antipathetic, but their business activity remains very limited.

Is it this bankruptcy on the part of the indigenous people and this taking over by "foreigners" which explains the organization and the location of trade in the region? The villages are in fact very badly served; markets are few and far between and so are rural shops. Perhaps we ought to note differences between the various Pahouin and Pahouinized groups. While a village trader is always most uncommon in Boulou country in spite of the relative affluence of the planters, he is not unknown in Ewondo districts and is quite often to be met with among the Eton, where resources are, nevertheless, more limited. Without local trade the collecting of crops and specifically of cacao posed quite a problem, to which the coming of buyers brought a solution. Business houses advance money to the buyers and buy what they are able to bring back. From hut to hut along the trails buyers negotiate purchases with planters. With these "purchases by peddling" it might seem logical for sales by peddling to develop. Yet this phenomenon is quite recent, being tied up with the development of transportation by car and bicycle. But while the buyers are generally native to the region, the pedlars are nearly always foreign.

As house-to-house buying creates countless disadvantages, the administration has endeavored to create rural markets so that the public

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

site for their villages. The houses can be readily taken down and erected elsewhere. The earth floor is often beaten very hard, no covering is used. The beds are made of bamboo poles resting upon end pieces, supported by four forked corner stakes. The bed is raised about one foot from the ground. In most houses are four beds, two at each end on opposite sides, having a log fire burning between, the smoke escaping through the thatch roof. The furniture is all movable, and consists of stools, cassava bowls and boards, drinking gourds, fish nets, water gourds, various baskets and hanging bamboo shelves for drying fish and corn over the fire. Food, guns and powder horns are hung up on wooden hooks suspended by bush rope; these hooks are made by cutting a suitable branch from a young tree, having a strong crutch. No separate portion of the dwelling is set apart for sleeping or eating. There are no windows to a Fang house; at night one or more pieces of bark are used for a door. All the domestic arrangements are excessively filthy. Refuse from meals is unknown, everything is eaten, including entrails and skin of animals and fish. Before occupying a new house the witch doctor (*nganga*) is usually called to perform the ceremony of propitiating the evil spirits (local spirits), and the *biang Ekuri* (fetish) is hung up and becomes the protecting fetish of the household. This fetish is hung up over the doorway outside. The houses are built entirely above ground, the roofs are made of split bamboo and covered with thatch made from the long tough blade of a swamp reed, or rush. This thatch makes a most excellent roof, and when well put on, it is able to withstand three years of the terrible rains which fall during the long wet season.

V.—*Navigation, Hooks, Nets, Fishing, Traps.*

The Fang use long narrow canoes. A suitable tree having been found is felled and trimmed, then hollowed out with the small native wedge. All the boats are open and both sides of the canoe alike. The women use the same canoes as the men and paddle them very skilfully. War canoes are made large and strong, but are otherwise similar in construction to the canoes in daily use. A kind of lugger sail is used and the natives sail a thin canvas very close to the wind. The baler used is made of wood; it much resembles a large flat sugar scoop and is common among tribes along the west coast. This baler is used most skilfully and with great rapidity by both men and women. In paddling, no fulcrum whatever is used. The men and women either sit or kneel, grasping the paddle handle in its upper and lower thirds they plunge the blade deeply into the water, and force the canoe ahead with great rapidity. One man, woman, or a child steers, using an ordinary paddle; the time kept while paddling is excellent, and is usually kept by one man chanting a Fang song, not unlike a white sailor's shanty, the paddling taking on renewed vigour during the chorus. The sails are usually made now of imported trade cloth, but I have seen them made from the native bark cloth. Only one sail is used and the canoes are able to beat up well against the wind.